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Doubt Arises Not From the Mind, But From the Will

By Rev. H. C. Hengell, Rector, St. Paul's University Chapel, Madison, Wis.

Very few persons are out and out opponents of Christianity. Even when they pass as atheists and deny the very existence of God, they still retain some regard for the noble ideals of Christian charity, chastity and sympathy. Some instructors and professors in every American state and secular university may preach the pagan ideal that only the fittest and the strongest are entitled to survive, but they do not care to have Americans perceive that such philosophy constitutes the best justification for the alleged ruthlessness of the Prussian war campaign. In the early Christian era Tertullian significantly wrote: "The human soul is domestically Christian." The unspoiled human mind takes kindly to Christian ideals and ideas.

Unfortunately, however, there are many persons who, like Pilate, are in-

different and skeptical towards Christian truth. They are usually persons of a one-sided or superficial education. They are indifferent to the biggest questions of life. Slothful doubt fairly paralyzes their moral and spiritual susceptibilities.

It is extremely difficult to convince men of the truth, when they do not care to be convinced. In other words, skepticism is a matter of the will rather than of the intellect. It is morally impossible for one side in the present war to judge the other side with full justice. Feeling, sentiment, will (patriotism), play too big a part. The will, not the intellect, is the chief source of doubt and suspicion against the other side. So, too, with regard to the Christian religion. Some men are unconsciously prejudiced against it, because it demands practice as well as theory, works as well as faith. Before a man can believe he must have an open mind and a willing heart. "Blessed are the poor (the humble) in spirit, for they shall see God."

Surely the Government Could Not Be So Misled

The World-News, Roanoke, Va.

PROBABLY THE WRONG NAME.

"In the Roanoke Times of Monday a local article said that for the detection of slackers and draft dodgers an agent of the federal government will organize here a secret branch of the 'American Protective Association.' Let us hope the name is wrong and that there is a mistake. The American Protective Association is a violent and bitter anti-Catholic organization, the chief purpose of which is to cause the political and social ostracism of all people of the Catholic faith. Any citizen who is so minded has the right to become a member of such an organization, if he keeps within the spirit and letter of the law. The government, chosen by and for all the people, has no right to recognize or encourage in any way such an organization. Religious freedom and broad

toleration are the foundation of our system.

"Such recognition would be wrong and unwise at any time, but would be especially bad now when we have such urgent need of unity and the most enthusiastic and affectionate co-operation among all our people. To any Catholic, especially the Irish, the very initials, 'A. P. A.,' are like a red rag to a bull; and surely the Irish of this country are doing their full and loyal part and on the front lines are doing a little more than their full share of the fighting.

"If anybody in authority has been misled by ignorance to really employing the A. P. A. for any government work, the sooner the error is corrected the better. It would be foolishness and injustice to insult a large, respectable and valuable element of our citizenship by giving official sanction and employment to persons banded together to overthrow what is dearest and nearest to their hearts."

He has Done More than any Neutral in Behalf of Peace

Gary (Ind.) Evening Times, March 9, 1918.

Were not the news of the war crowding the front page, no doubt the Rome cables would have more to say about Benedict the man.

A correspondent of the London Observer partly supplies the deficiency.

It will be remembered that Cardinal Della Chiesa came to the papal throne early in September, 1914. It was at a most critical time—the beginning of the war. The peaceful Pius sank into his grave when he beheld the catastrophe dawn. In his place came Della Chiesa, archbishop of the simple city of Bologna and cardinal but one hundred days. From comparative obscurity the Bolognese prelate advanced to the red hat and then to the suzerainty of St. Peter in three months time.

Benedict does not show his sixty-three years. He is a small man, of

Roman type in his face, black-haired, piercing eyes, is lean and full of energy. He arises at dawn in the summer and at five in the winter, spends two hours at religious exercise and then goes on with the papal business. A born executive and of sedentary type, he offices in his library, lives above it. His day is also taken up with audiences with diplomats, vatican officials and such visitors as he may receive.

Before his stay at Bologna the Pope had gained a fine diplomatic training, first with the papal legation at Madrid and later as a high official in the office of the secretary of state at the vatican. He has done much toward the exchange of prisoners, made appeals for peace, and when the war is ended may, because of his diplomatic training and by reason of the status the vatican enjoys with European powers, be consulted as to the peace destinies of the world.

It Would be Impossible to Explain Many Riddles Were the Soul Not Immortal

From "GOD AND MYSELF"—By Martin J. Scott, S. J.—P. J. Kennedy & Co.

There is a God, the Creator and Ruler of the world. He gave laws to all creation. Every scientist knows that. Every creature except man is governed by fixed laws. The stars, the planets, the air, the chemical elements, plants, water, animals, birds—all these are so governed by laws, or instinct, that you can foretell their action under given conditions. But man has no fixed rule of action.

You can never tell what a man may decide on. You may guess, but it is merely a guess. He may be surrounded by evil and yet be good; on the other hand, he may be under good influences and yet do evil. He may plan for the future, or he may think only of the present; he may prefer to die rather than be a coward, or he may not care whether he is considered a coward or a knave; some men prefer honor to life, others sacrifice honor for a trifle; a man may be dying of hunger and refuse to take bread at the price of sin, another might sin for a trifle; the same man today may be an angel, tomorrow a devil; a man may keep a law or break it, whether it be a law of health, country, or God. In a word, a man is free to do right or wrong.

In giving him this great power, did the Creator intend to let him use it without accountability? If the Creator gives man a law, is He indifferent

as to whether man observes the law or not? If man breaks the laws of right and justice which are in his very nature, does the Author of nature not care? Did the Creator give laws to be broken? All this leads up to the question of the immortality of the soul.

If you break a law of health, you suffer for it. If you violate your country's law, you are punished. If you violate God's law, what? We know that clever men can be dishonest and escape detection, and profit by their dishonesty. Can they cheat the Creator and Ruler of the world? Yet they seem to. Monuments have been raised to men who were scoundrels, great orations have been pronounced over men who were iniquitous. Either there is another life where God rewards the good and punishes the wicked, or else we must conclude that he who breaks the law can laugh at the Lawgiver.

Unless man lives on after death God cares as much for those who are disloyal to Him as for those who are loyal. Unless man is immortal, the Creator made wise laws and yet cares not if they are observed. But as God is wise and just and all-powerful, He would be justifying Himself if He made laws not to be observed.

The conclusion then is plain. Since the good are not always rewarded

here nor the wicked always punished, there is a hereafter where justice is done to all. This is a moral argument based on the fitness of things. We shall now give a scientific proof of the immortality of the soul. Matter never perishes, but merely changes. For instance, wood does not cease to exist when it is burned, but is changed into ashes, smoke, etc. The ashes and smoke again resolve themselves into other elements, and so on indefinitely. This is scientifically called the indestructibility of matter. Matter changes by being broken up into its component parts. When it can be no more resolved into parts, it forms other combinations and continues on as another substance.

The soul is spiritual. It has no parts, it cannot be divided; hence it cannot be destroyed, it cannot perish; by its very nature it will last forever, it is immortal.

I may add another proof. Every nation, civilized, or barbarous, or savage, believes in a future state. This universal belief must have a foundation in nature, since it is as extensive as humanity. The Creator is therefore its author, and it is consequently true. Moreover, there is something in each one of us that tells us that we shall not end forever.

(Continued on Page Four)



Suggestion For City Parishes

Indianapolis, Ind., Mar. 5, 1918.

Dear Father Noll: It may interest readers of Our Sunday Visitor to learn the secret of our success. As soon as the subject of a campaign on behalf of Our Sunday Visitor was broached, members of the Young Ladies' Sodality volunteered to canvass the entire parish. The parish was divided into different districts, one or two young ladies being assigned to each district. Thus every Catholic home was visited and subscriptions for Our Sunday Visitor were solicited. And to the credit of the good people of Sacred Heart parish be it said, they responded quickly and generously. Subscriptions are still pouring in.

If other parishes would follow our example, the coveted goal of one million subscriptions would soon be reached, and a new extension-ladder needed. Our Catholic people will only then learn to appreciate the Catholic Press when the "leaders of the flock," the priests themselves, begin to take a lively interest in it.

REV. VITUS BRAUN, O. F. M.
St. Gabriel's Rectory,
4500 Wallace St.
Chicago, Ill., Mar. 9, 1918.

Dear Father Noll: With a spirit of good-will and trying to assist the "little boy in climbing the ladder" to reach the one million mark, I wish to increase my own subscription to 2,000 copies for each Sunday for sixty days, beginning with the Palm Sunday issue.

I want you, also, to forward 1,000 copies each for the two consecutive Sundays (Palm Sunday and Easter Sunday) to the following:

One thousand each, Palm Sunday and Easter Sunday, Rev. William A. Murphy, K. C. Chaplain, Naval Training Station, Great Lakes, Ill.

One thousand each, Palm Sunday and Easter Sunday, Lieut. Thomas L. Harmon, Chaplain 344th Infantry, Camp Grant, Rockford, Ill.

One thousand each, Palm Sunday and Easter Sunday, Franciscan Fathers, Cook County Institution, Oak Forest, Ill.

Our method is to place Our Sunday Visitor on little tables at the head of the aisles, telling the people to take a copy as they pass out. If they have a penny, they are told to leave it; if not, to take it, and then on some Sunday to leave a nickel or dime.

REV. THOMAS M. BURKE.

How To Back Our Campaign

CHATHAM, ONTARIO, CAN., WAY.

Chatham, Ont., Mar. 6, 1918.

Rev. and Dear Father: The St. Vincent de Paul Society has full control of the distribution of Our Sunday Visitor in this parish, and I am writing to tell you readers of our method.

First of all, our pastor is an ardent booster of your international Catholic paper. He never forgets to mention that the St. Vincent de Paul Society has full charge of Our Sunday Visitor and whatever donation be given will be used exclusively in payment of the paper, the keeping of the book-rack at rear of the church filled with Catholic reading matter, and in alleviating the suffering of the poor of the parish.

The Society itself at its monthly meeting appoints four of its members for each Mass on Sundays to act as distributors. The Society endeavors to see that at least one copy of the Sunday Visitor reaches each Catholic home. All unused copies are distributed through the school children of our separate school, through our book-rack, or by mail to non-Catholic sympathizers.

The fact that the distributors are so willing to wait on parishioners has helped to gain the people's sympathy in the work, and the results have been very encouraging indeed. Following is a statement of the Sunday Visitor finances for the past nine months:

Total offerings received for nine months \$394.40
Cost of 400 copies of Visitor, 38 weeks 152.00
Paid for reading matter for book rack 53.00
Transferred to St. Vincent de Paul fund 50.00

Bal. on hand Mar. 2, 1918, ... \$139.40
Wishing you every success in your greater endeavor, I remain, Yours respectfully,
M. J. MINDORFF, Secretary.

Get a Permanent "Literature Committee" started in your parish. Write us for instructions. Do not delay.

The Comfort Which Those Who Suffer May Derive From the Passion of Christ

"PASSION OF CHRIST, STRENGTHEN ME."

By Rev. Albert Muntz, St. Louis University.

Few persons will be able to go through life without suffering at one time or other the afflictions to which all flesh is heir. Perhaps the hour may come when grievous pain will seize upon you. It is good to know where to turn in that hour for interior strength and patience and endurance. It is true the unbeliever will mock at these words, and say to the poor sufferer: "Take your dose of pain like a brave person. Be courageous and strong; your cries and lamentations will not help you."

Poor consolation this, for one whom long nights of agony have deprived of strength of mind and made callous to such frivolous suggestion. The soul needs stronger counsel in that dark hour of pain and dereliction. We have read of wounded soldiers on the battlefield, whose shrieks were more terrible than the deafening roar of musketry. Soldiers are very often brave men and inured to hardship and pain, and yet they cannot but give utterance to the feelings aroused by their wounds and torture. We have read of other warriors who turned their thoughts to Christ Crucified and found hope and relief and courage and endurance in a glance at the crucifix. Who will say that their philosophy was less comforting than that of the unbeliever, who merely sug-

One of the reasons why Christ suffered the cruel scourge and the agony of the Cross was to provide a source of relief for persons who like Him would at one time be burdened with rack, exhaustion and dire-torture. One of the saints has composed a prayer called the "Anima Christi." This is an invocation to the suffering Redeemer to apply to our souls the merits of His Passion. The prayer has been recited countless times. It has brought help and consolation to those who have been forced to walk the "Via Crucis"—the Way of the Cross. These very words—way of the cross—suffice to bring resignation to the soul that seemed to have been abandoned by all human aid and to be beyond the help of human skill and remedy. There is especially one invocation in that beautiful and efficacious prayer which the Christian ought to remember when this hour of trial and bodily sufferings has come. It is this: "Passion of Christ, strengthen me."

A simple plea for more patience and more endurance, addressed to the wounded Heart of the Savior can do more than the most eloquent appeal to "bear up like a hero."

"Being made perfect in a short space, he fulfilled a long time" (Wis-

You sometimes see a funeral procession, more than usually sad and distressing, wending its way from the church to the graveyard. They are carrying a youth of but 15 or 16 years of age to his last resting place. The bystanders remark: "Too bad that such a promising lad should die so young. He had such fine qualities and would have been of so much help to his mother later on. What will she do now?"

These sentiments are indeed quite natural and we do not wonder that they are so expressed by friends and relatives. Yes, "what will his mother do without him?" Sometimes it is a girl of the same age who is being buried, and then the remarks are about the same.

In the bright light of sterling faith this sad spectacle takes on another meaning. It is true that the mother has suffered a grievous loss. From the standpoint of social economy a valuable and promising working-life has been abruptly cut off. If the parents be poor there is still more cause for condolence. But is there not another side to the picture? Are not all of us, young and old, pilgrims hastening on to eternity? For all of us that journey, long or short, is beset with woes and tribulation. If we stumble, if we fall into mortal sin, if we die in that dread condition, there

The Episcopal Church and Her Monks and Nuns

[The following announcement is taken, just as reproduced below, from the Witchita (Kansas) Beacon, of March 2, inst. Of course the Monks Lecky speaks of, and the saints referred to were all children of Rome. Note how the author speaks about Henry VIII.—Ed.]

When we brought Father Field—of the Order of St. John the Evangelist—into this parish some years ago, the people saw a Monk in St. John's church for the first time, and many of them were surprised to find that we have Monks and Nuns. But it is true that we have our Monasteries and our Convents, and they are filled with those who are following "The Councils of Perfection." And the prejudice against them is a very shallow one!

Here is a passage from the historian Lecky's European Morals: "It was amidst the dense forests and savage wastes of desolated Europe that the monks settled down, building huts for themselves with the trees they felled. There they lived, worked, taught, and were often martyred. But others took their place, and the work went on, century after century."

"Every monastery became a center of charity. By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored."

"During the darkest period of the Middle Ages monks founded a refuge for pilgrims amidst the horrors of the Alpine snows. When the hideous disease of leprosy overflowed into Europe, monks flocked in multitudes to serve the afflicted." Monasticism saved both Christianity and civilization during the Dark Ages when Europe was invaded by barbarians.

Says Powell, in his Social England: "In the early Saxon times the monasteries were the means of preserving to our use all the most precious treasures of literature, art and religion." The monks, with their own

hands, cleared the soil of half of western Europe.

During times of social unrest, the goldsmith, the illuminator, the embroiderer, the historian, the philosopher, all found protection and leisure to pursue their work in religious houses.

In the Middle Ages the monks were the great social benefactors; their hospitals, schools, libraries, houses of refuge, dotted Europe. And says Lecky again, "they led the fight for freedom against despotism," were the real founders of the democratic idea.

They were the great missionaries: Patrick of Ireland, Gall, Aiden, Columba, Augustine of England, Boniface of Germany, Francis of Assisi, Francis Xavier—a host of other names forever bright in the annals of Christian history.

Unfortunately, during the century before the Reformation, Monasticism suffered a corruption and decline, but the true spirit of the Religious Life was never extinguished, as witness its great revival in the Roman Church, and later, the lesser revivals in our own.

In England the wicked King Henry the 8th destroyed all the monasteries and appropriated their revenues for his own purposes, and gave the Religious Life a blow from which it has not yet recovered. The Protestant Bibles repudiated the Religious Life altogether.

Monasticism needed reform, but the Church could ill afford to abolish it. It is reviving today throughout the Anglican Communion. It is said that in England there are as many women under vows in Religious Orders as there were at the time when Henry the 8th dissolved the Monasteries in the 16th century.

And we pray God the number may be multiplied. For in this great Church there is room in abundance for the great Brotherhoods and Sisterhoods!

Churchgoer and Dontbelieve Engage in Friendly Discussion

Arranged by Rev. Henry Meyer, Batavia, Ohio.

(Continued from last week)

MORAL EVIL.

"So we are to take up the interesting subject of moral evil or sin this evening," said Mr. Dontbelieve as the game concluded in a draw. "Mr. Scoffer is so aggressively anti-Christian on this subject I shall ask him to throw the first stone."

"If that pent-up impatience, which has been accumulating on him during our game, comes out in one blast," continued Mr. Churchgoer, "I fear it will be an unnecessary illustration of moral evil. If the first objection is as potent as your men is ominous the reconciliation of God's goodness with the existence of moral evil will be no easy matter."

MR. SCOFFER: "Let us see whether the objection is not insurmountable. God created all things, did he not?"

MR. DONTBELIEVE: "Yes, for the prayer runs: 'I believe in God the Father Almighty, the Creator of heaven and earth.'"

MR. SCOFFER: "Then He must also have created the devil. You will not maintain, Mr. Churchgoer, that any sane argument can reconcile the creation of the Prince of Evil by the Prince of Good? Why did God create the devil?"

MR. CHURCHGOER: "As we have not yet established the authenticity of the Bible, my answer may seem inadequate to you. Briefly, Satan was created as the bearer of light—Lucifer—, not as the king of darkness."

MR. DONTBELIEVE: "Of course, Mr. Scoffer knows the biblical story: sin brought about the metamorphosis, as it does in the life of every sinner. Give a set a year and what a wreck can be made of his mind and body!"

MR. SCOFFER: "But how can a good and wise God be the cause of those things which are the occasion of sin? I can see how He can indirectly cause physical evil—for the sake of punishment, betterment, etc.; but to say that He can, even indirectly, cause moral evil, sin—"

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Only by your assistance can Our Sunday Visitor "go over the top" and rescue 1,000,000 families in danger.

Children's School and Playground

CALENDAR FOR THIS WEEK.

- 17 S. Passion Sunday.—St. Patrick.
18 M. St. Cyril of Jerusalem.—St. Gabriel, Archangel.
19 T. St. Joseph, Spouse of B. V. M.
20 W. St. Cuthbert.
21 Th. St. Benedict.
22 F. The Seven Dolours of B. V. M.
23 S. St. Victorian.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What does the Gospel speak about?

Who was St. Patrick?

What great work did he accomplish?

What is remarkable about the conversions he wrought?

When is the feast of St. Joseph?

Answers of Baltimore Catechism Clearly Explained.

What words should we hear always in mind?

We should hear always in mind these words of our Lord and Savior Jesus Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and then will He render to every man according to his works." Man is placed upon earth for a definite purpose; that purpose is to know God, to love Him and to serve Him. To a faithful performance of this duty, God has promised an eternal reward. Like St. Paul we should seek the light of God's grace by saying, frequently, "Lord, what wilt Thou have me to do?"

THOUSANDS GOVT. JOBS OPEN.
Men—women, 18 or over, wanted; \$100 month. If interested write immediately to Franklin Institute, Dept. N190, Rochester, N. Y., for free list of positions now open.—Adv.

THE BREAD OF HEAVEN.

Written for Our Sunday Visitor by Rev. Albert Muntch, St. Louis University.

In the nineteenth chapter of the third Book of Kings we read of the flight of the Prophet Elias from the wicked Queen Jezebel who sought to kill him. He came to the desert, and there being worn out with fatigue, he lay down under a juniper tree and soon fell asleep. And behold an angel of the Lord touched him, and said to him: "Arise and eat." And he arose, and ate, and drank, and walked in the strength of that food forty days and forty nights unto the mount of God, Horeb.

This heaven-sent food has been regarded by the Fathers of the Church as a symbol of that wonderful nourishment given to Christians in the Holy Sacrament of the Altar, so that by participating thereof they may go safely through the pilgrimage of life, and finally arrive at that eternal homeland for which they have been created. This bread is rightly called the Bread of Angels, the wine that makes virgins, the food of the strong.

In the verse following the Benedictus hymn it is also called the "Panis de coelo," the Bread of Heaven. For the priest says: "Bread from Heaven Thou hast given them," and the choir answers: "Containing within it all delight." Just as material bread nourishes the body and gives it strength to perform its ordinary duties, so this heavenly Bread is intended to give strength to the soul. And how sorely do we not need this Heavenly food in these trying days! But if the angelic food given to Elias in the desert helped him to march forward for forty days to the mount of God, Horeb, with much greater reason may we hope to accomplish successfully our pilgrimage through life with the aid of the Bread of Angels.

From the earliest days of the Christian Church the Holy Communion has been the joy and comfort of the martyrs who willingly laid down their lives in order not to forfeit the eternal crown. In hunger and in captivity, in exile and in chains, amid privation and persecution, the valiant heroes of the Christian faith had only one desire—to be strengthened with "the Bread of Heaven," so that their courage might not fail in the presence of the tyrant, the rack, the bloody arena. Had not God been present in their hearts, had they not received the food of the strong, their resolution might have failed when they were confronted by the rope, the wild beast, the boiling caldron, the lingering death.

Having received this wonderful Bread we are girded with power from on high. When we are equipped with the helmet of salvation and with the armor of light, like Elias of old we may arise from our spiritual sluggishness and bravely face those dangers which the world is ever preparing for us in order to lead us from the vision of the Heavenly Jerusalem. For our Lord has prophesied: "He that eateth my Body and drinketh my Blood shall have life in him." On the pilgrimage of life there is nothing so comforting, so inspiring, so sustaining to the storm-tossed soul as this Heavenly Bread, this Food of the strong, this gift of the Omnipotent God of Himself to the weary wayfarer through life's strange pilgrimage.

The Law Which Forbids Clergy to Marry is a Most Wise One, Etc.

(Continued from Page One)

but would destroy it altogether. But in the Catholic Church every man is not a celibate, and therefore your idea of universal celibacy is only a dream, a phantom. Nor does celibacy as carried out in the Catholic Church, diminish population. All other things being equal, it is not found that Protestant countries are any more populous than Catholic countries. In fact, in some countries formerly Catholic but which have long ago left the Faith, it is found that there has been a considerable falling off in the population since religious celibacy was proscribed. Take Sweden for example; two hundred and fifty years ago she had three times as many inhabitants as she has now. All this proves conclusively that celibacy, as practiced in Catholic countries, does not diminish population; whilst on the

other hand, that universal celibacy dreamt of by our adversaries exists and can exist, only in their dreams. When all men become cobblers the world will be coming to an end.

Does not celibacy itself, and does not the Catholic Church fully make good in other ways this diminution? There is undoubtedly no more fatal check to population than libertinism and immorality, and there is no more powerful protest against libertinism and immorality than that celibacy of the clergy and of the religious bodies which obtains in the Catholic Church. Why then do our adversaries while exaggerating the diminution ignore the protest? Is the Catholic Church the only institution illogically dealt with? If our adversaries have any faith at all in protests, they should cherish celibacy as a protest at least, whatever foolish fears they may entertain of it on other counts.

arbitration to a certain extent is both possible and beneficial, especially if the Board is presided over by its natural head, the Vicar of the Prince of Peace. But before establishing boards and making agreements to arbitrate I would strive to imbue both peoples and rulers with the spirit of true Christianity, so that they would keep the agreements they had made and listen to the boards they had promised to obey. The more solid Christian principles will supplant greed and ambition in the souls of the rulers, and the more charity will displace race hatred in the hearts of the people, the fewer wars there will be. But do what we may, so long as human nature remains as it is, corrupted by original sin, the reign of universal and uninterrupted peace will never thrive. There will be war. And if a nation is fighting for a cause that it believes to be just, no man can charge it with sin.

"I don't see," growled the broker, "how either party to the present war can believe that it is fighting for a just cause."

"You don't see it, sir," said Father Casey, "but that proves nothing one way or the other. I think that you will admit that we have all seen very

Great Irish Protestant Administers Some Sound Common Sense, Etc.

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friend, though they were indeed permitted to achieve, yet were not entitled to share the liberties of their country. They might not dare to open the great charter which had been won by their hardihood and patriotism. Nay, more, if this principle be true, there is not, at this moment, a liege subject in any Catholic country in Europe. Sir, such trash as this shocks our common sense, and sets all arguments at defiance.

"But do not, in so momentous a concern, give him words, and think to reconcile him. Talk to him of the Protestant establishment, and he understands you; he bows to it; he sees it engraved in capitals on the front of the political fabric. But if you tell him of Protestant ascendancy, or Protestant exclusion, he asks in vain where its title is to be found; he looks in vain for it in the elements of our

law or its traditions, in the commentaries of its sage expositors, in the Reformation, the Revolution, or the Union—he sees in it nothing but insult and contumacy; and he demands, in the name of the laws, and in the spirit of the Constitution, that he may no longer be its victim."

Can any of the present day bigots refute the testimony of such gallant Protestant gentlemen as Plunket Charles Phillips, John Philpot Curran and a host of others who stood shoulder to shoulder with the Noble Henry Grattan in the early days of the great fight for Catholic emancipation, both in England and Ireland?

As Charles Phillips once said: "Alas, alas! how miserable a thing is bigotry, when every friend puts it to blush and every triumph but rebukes its weakness."

MILESIAN.

(P. S.—Milesian in no wise connected with the Miles of Miles.)

Example they say is stronger (teaching) than precept. What stronger teaching than can the libertine have than the breathing, moving omnipresent example of a celibate clergy? What greater check can the lewd woman receive than the silvery notes of the convent bell, or the passing vision of the white headdress of a Sister of Charity? And there is another way in which the Catholic Church compensates for this diminution of population, if diminution there be; let the authority of the Authority of the Two Powers unfold it for us:

"You accuse the religion of Jesus Christ of diminishing population. But I see its pontiffs occupied only in the formation of manners, in the extirpation of those disgraceful vices, which

lessen the number of families, which strike the human race with sterility and the divine malediction, and which are immense gulfs in which an untold number of generations are swallowed up. I see her ministers employing the whole force of their influence in lengthening the days of the poor, of the old and of the orphan, abandoned long ago by public sympathy. I see them occupied in building asylums for these unfortunate, and procuring for them everything that will alleviate their sufferings. People! listen to the voice of religion which speaks through their mouth, and you will see happy citizens multiplied to fill up those horrid gaps which the depravity of manners and idleness have made in the different classes of mankind."

ST. PATRICK.

To that blessed green isle far across the deep ocean,
Where the bones of our ancestors rest 'neath the sod;
Turn our fond hearts tonight filled with loving devotion
And a prayer leaves their lips: "May their souls rest with God."

It was there that St. Patrick, that noblest of patrons,
Found the race bowing down with the Druids of old,
And taught them of Christ with sublime admonition
And gathered them into the true Christian fold.

Without bloodshed or violence a whole race converted,
And wedded to Christ in a union so true,
That the centuries pass, they pass but to find them
As firm in that faith as they were when 'twas new.

Other nations have turned from the faith of their fathers,
And disgraced, to their shame be it said, their best creed,
That birthright so dear they have torn from their bosoms
And sacrificed all on the Altar of Greed.

But the faith that St. Patrick once planted in Ireland,
Has weathered the tempests of centuries past,
And shines forth today with the same radiant glory
That has lived, and will live, while humanity lasts.

Then, let us thank God for the faith of St. Patrick,
And the Emerald Isle may she live to regain
Her place as an equal among other nations
And feel that her martyrs have not died in vain.

May she float her green flag with the harp and the shamrock,
With a freedom and lustre that never will fade—
Then, "Erin, Oh Erin!" tho' long in the darkness,
Thy stars shall shine out when the proudest shall fade.

Madison, South Dakota.

Everybody says it's the best paper in the country; then it's worth getting into more than 1,000,000 homes. To send the subscriptions "over the top" is up to YOU as much as to any other reader. Don't expect the other fellow to do your part and his both. You do yours yourself.

HELPERS IN MISSION WORK.

The following amounts were contributed to the different funds from February 25th to March 7th:

For Extension and Propaganda in North America	\$ 275 00	Total—\$1244 88
For Extension and Propaganda in South America	1 50	Total—2857 07
For Extension and Propaganda in Europe	2 50	Total—149 28
For Extension and Propaganda in Africa	2 50	Total—557 00
For Extension and Propaganda in Asia	2 50	Total—569 75
For Extension and Propaganda in Oceania	2 50	Total—129 82

An Unusual List of Contributions follows:

\$100.00—Pittsburgh, Pa. \$25.00—Pittsburgh, Pa. \$20.00—Pittsburgh, Pa. \$10.00—Pittsburgh, Pa. \$5.00—Pittsburgh, Pa. \$2.50—Pittsburgh, Pa. \$1.00—Pittsburgh, Pa. \$0.50—Pittsburgh, Pa. \$0.25—Pittsburgh, Pa. \$0.10—Pittsburgh, Pa. \$0.05—Pittsburgh, Pa. \$0.02—Pittsburgh, Pa. \$0.01—Pittsburgh, Pa. \$0.00—Pittsburgh, Pa.

little of the causes of the present war.
"Well, I think we see them about as well as the rank and file of the soldiers. If we cannot say the war is just, how can they?"

"Subjects have been commanded by God to obey their rulers. Therefore the subjects do right in taking up arms in obedience to their government so long as they have not positive proof that the war is unjust. Once certain, however, of the injustice of a war, they would not be allowed to enter the army, and if forced to enter they would not be allowed to kill any of the enemy deliberately. With the rulers it is quite the contrary. God has given them their power for the good of the people, and God will demand of them a strict account of the manner in which they use it. They are bound in conscience, before bringing a war upon the country, to take every honorable means possible to avoid it, to examine the causes with the greatest care, and to take the momentous step only with approval of experienced and God-fearing men. The rulers, whether in a republic or in a monarchy, who would fail in this—who would declare war or follow a policy that must ultimately lead to war, unless they were convinced without the slightest doubt that this was the only honorable means of saving the country from imminent injustice—those rulers would have to answer to Almighty God for every drop of blood and for every tear of sorrow shed in the war which they had caused."

"Then, believe me," said the broker, "most of the rulers that love war during life will make a mighty poor risk for a fire insurance company after death."

SERMONETTE.

(By Rev. Wm. Demouy, D. D.)

PASSION SUNDAY.

"They took up stones, therefore, to cast at Him. But Jesus hid Himself, and went out of the temple."—John VIII. 59.

The violence of the mobs of old was no different from the violence of the mobs of today. When men gather together with evil intentions and purposes, to propagate their selfish and individualistic ideas, trouble always will result. There is no door to give entrance to a peace-maker; no disposition to hear the truth.

Our Divine Savior, unfortunately, many a time was surrounded by people with narrow views and malicious intentions. He knew their hearts; but, if possible, He would do good to all. Not even a pretext would He afford any man for saying that He was unkind. All men, but especially the sinners, brought Him upon earth; and, hence, He would be present with all, to offer them at least the benefits that would flow from uniting themselves to Him, believing His word, and adopting His views.

But Christ, also, would often confound the pharisaical type of man. It was His intention no doubt to humble men in their pride, and show them how shallow is human knowledge alone. Had there been any disposition towards good in this class, they would have profited by the lessons Christ taught them by His meekness as well as His wisdom; but, in place of it, they would cast stones at Him—they would do even violence.

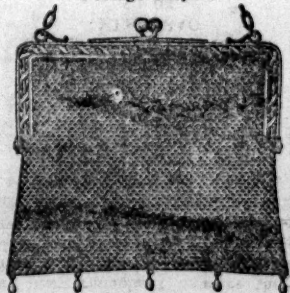
No different is the unbeliever and the proud man today. It is not enough for them to deny the Divinity of Christ, but they must indulge also in blasphemy, and ridicule the Son of Man and His religion.

They believe it is left to them to carry to realization their destructive designs. The sufferings, death, and resurrection of Christ constituted the strongest blow ever administered to Satan; the persecutions of the Church, and her triumphant issuance therefrom, should administer the strongest blow to her enemies. In truth it does, for they live their little day, and are soon gone from this world, while the Church lives on forever.

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After Dinner Story

Father Tim Casey.

(By C. D. McRINNY, C. S. R.)

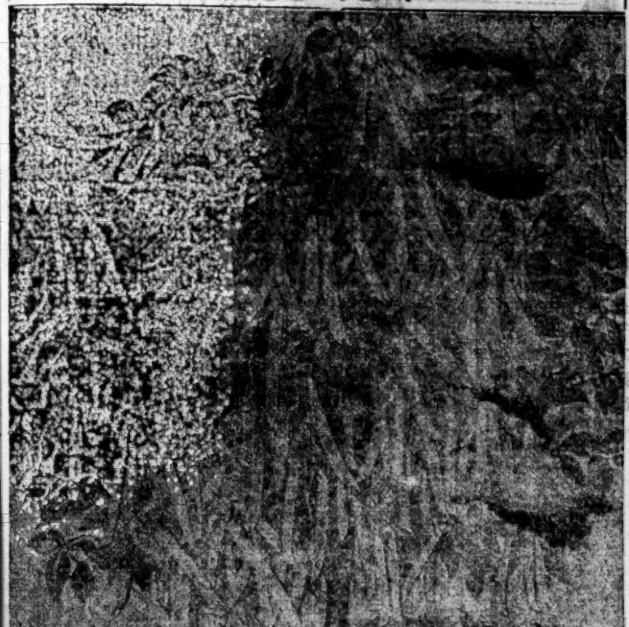
A WEEK OF SORROW.

The reason why Father Casey's tired face brightened with a happy smile as he rapped at the class room door of the third grade girls, was simply this: he expected a treat. Sister Elberta believed that faithful children of the Church should live according to the spirit of the Church—weep when she weeps and rejoice when she rejoices. That is why Sister Elberta prepared the children for all the feasts of the Church by an explanation so simple and striking that even the tiniest tot in the class could understand. Father Casey used to say that it profited him more than a meditation to drop into that class on any vigil and ask the children for an explanation of the morrow's feast. But today was the beginning of Holy Week—the most solemn series of feasts in the whole Church's year—no wonder he expected a treat.

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ROSE HILL, N. Y.

Every right hand in the room was raised. The priest saw how anxious Eileen Curran was to show off the brand new green ribbons that decked her red hair, so out of sheer pity he called her; besides he knew the answer would be short, as Eileen did not shine in long answers.

"It was called Spy Wednesday," said Eileen, "because the bad men were spying on Jesus to catch Him and kill Him."

"Good; and what do we call the next day?"

"Maundy Thursday," repeated the choros.

"Bridget O'Rourke, why do we call it that?"

"Because on that day the Kings of England used to distribute baskets of food to the poor. The old name for a basket was maund, and so they called it Maundy Thursday."

"Tell us, Bridget, what happened to Jesus on Maundy Thursday?"

"On Maundy Thursday the Disciples followed Jesus around and didn't hardly say a word all day, they felt so bad—all except Judas."

"Why did they feel bad?"

"Because they heard Jesus tell the Blessed Virgin goodbye the day before and say that He was going to Jerusalem to die. In the afternoon Jesus told St. Peter and St. John to go in to Jerusalem and get the Paschal Supper ready."

"What was the Paschal Supper?"

"It was the religious service the Jews used to have to remind themselves of the night God took them out of Egypt and drowned Pharaoh and his army in the Red Sea. This was the last time Jesus took supper with the Disciples and that is why it was called the Last Supper. When the Supper was over Jesus was so solemn and He looked at the Disciples so tenderly that they knew that He was going to do something wonderful to show how much He loved them. Then He took a piece of bread and a cup of chalice of wine and looked up to heaven, and everybody was so quiet they would hardly breathe, and He changed that bread and wine into His own Body and Blood and gave it to His Disciples. That was their First Holy Communion. After that He ordained them Priests and gave them and their successors power to change bread and wine into His Body and Blood just as He had done. During that time Judas slipped out and went to the Jews and said, 'How much will you give me and I'll betray Jesus.' And they said, 'Thirty pieces of silver money.' And Judas said, 'All right.' Some of the other Disciples didn't make a very good First Communion because they were not devout—they were thinking how to get money and other selfish thoughts instead of listening to what Jesus was saying to them. Sister says that sometimes we act the same way when we go to Holy Communion. It made Jesus very sad to think how badly the Disciples and we and other people receive Holy Communion, so He got up and said, 'Let us go.' And they went out the north gate of the city and down along the valley of the Brook Cedron to the Garden of Olives, and Jesus was talking to the Disciples very lovingly all the way. After they were all in the garden He asked them to please sit up and wait for Him, and He went off a little ways to where an olive tree made a black shadow in the moonlight and knelt down. But they didn't seem to care; they all fell asleep and left Him to suffer alone. Then His agony began; He saw that if He wanted to save us He would have to take all our sins upon Himself and suffer for them. And He saw all the horrid, frightful sins that every man, woman and child would ever commit till the end of the world, and He hated sin so much that He didn't want to take them upon Himself. He saw too the whips and the crown of thorns and the big nails and He knew how frightfully they would hurt and He didn't want to suffer them. And He asked God the Father if there was any other way to save us. But there wasn't. So He said, 'Father, if this chalice cannot pass away without I drink it, Thy will be done.' But it was, O, such a struggle for Jesus to say that, that He fell right down with His face on the ground, and where the moon shone through the olive leaves you could see that He was sweating big drops of blood.

"Then there was a lot of noise in the garden and all the Disciples jumped up and saw a crowd coming—soldiers and men with clubs and Judas was leading them. Judas said, 'The man that I kiss is Jesus; hold Him tight so He can't get away.' And He kissed Jesus, and they arrested Him and took Him to a big room in a basement and took off His clothes and tied Him to a pillar and whipped Him as hard as they could until the whips made deep cuts all over His body. They kept on whipping until the cuts until the cuts got so deep that you could see the bones, and little pieces of His flesh would stick to the whips and fly around the room. And Jesus had to suffer all that because people commit innumerable sins, which are called sins of the flesh. After a while they got so tired they quit. One of them cut the rope that tied Jesus to the pillar; but Jesus was so weak He couldn't stand. He fell down on the stone floor in a pool of His own blood. When they got rested they kicked Him and made Him get up, then they said, 'He called Himself a King. Let us give Him a royal robe and a crown.' So they picked up an old ragged cloak from the floor, that the soldiers used to wipe their feet on, and wrapped it around Jesus, and it filled all His sores with dirt. After that they went out and pulled up some bushes with big thorns on them and made a crown or hat and put it on Jesus and pushed it down with their iron gloves until the thorns struck His skull and they couldn't push it any further. So they took a stick and hammered the thorns till the points of some of them came out over His eyes and over His ears, and some of them went clean through His skull and into His brain. Jesus would have died right there but He kept Himself alive by a miracle, so He

(Continued on Page Four)

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT. Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Should Catholic boys be encouraged to join the Boy Scouts? Much depends upon the local conditions and peculiar circumstances which may exist. The aim of the Boy Scout movement is one which is most commendable and has for its purpose the instilling into the minds of our youth a trustworthiness of character, a spirit of self-reliance, a desire to lend a helping hand to others and in general to promote the true spirit of gentleness to others. Whether this high aim and real purpose of the Boy Scout movement is accomplished depends largely upon the Scout Master and his personal influence upon the boys.

In the Catholic centers in the East and middle West, we hear glowing reports of the Catholic Scout movements. This has the approbation of Cardinals and Bishops, who urge those in charge of Catholic boys to see that they are enrolled as Boy Scouts. However, they insist that Catholic Scout Masters have supervision over these Catholic boys. In other words it is their wish that these principles, natural in themselves, be supernaturalized. The boys must be taught to act as gentlemen and to help others, not merely because it is naturally the decent thing to do, nor because it will give him a good standing in the community, nor because these acts of kindness will bring their own reward, but the fact must be impressed upon his mind that it was God Himself Who bade all His followers to practice fraternal charity and to live in peace and harmony with one another. Religious environments are playing such an important part in keeping up the troops engaged in war today and the idea of a supernatural religion can and should be a powerful factor in the life of the boy who in a few years will be the nation's defender. If these conditions are fulfilled, there is no reason why boys should not be encouraged to join the Boy Scouts.

However, we know of towns where a minister has all to say about the Scouts, and uses the organization to recruit his Sunday School.

How can we distinguish between venial and mortal sin? Is one bound to confess venial sins? The definition of a mortal sin reads as follows: A willful transgression against the law of God in a grave matter. Venial sin is a transgression against the law of God in a lesser matter. Both the mortal and venial sins agree in this, that they go contrary to the law which God has established for the guidance of man, but they differ in the gravity of the offense. In order that an action be sinful, it must be opposed to the law established by God; it must be performed with the full knowledge of its malice and with full consent of the will. If either of these conditions be wanting, then one performing such an action is not held accountable by God. It is easy enough to determine the difference between mortal and venial sin in theory but often times quite difficult in practice. The rule that we should follow is that if we are doubting as to whether a sin is mortal or venial we should confess it. In this way, we are able to receive the guidance of one more experienced in determining between sin and sin, and one who will judge more impartially than ourselves.

While we are not strictly bound to confess venial sins, if we are certain that they are only slight, yet it is well for us to do so especially with the more evident venial sins. This practice leads to a greater humility and aids in overcoming what we

know to be our predominant faults.

If a young woman has taken a vow as a religious, is it a mortal sin to ask for a dispensation?

Surely the asking for a dispensation would not be mortally sinful. We presume that there would be sufficient reason in asking this favor. If one discovered that such was not her vocation, it would be only proper to seek the dispensation from these vows. On the other hand, one should not lightly seek for such favors without consulting those in authority, especially one's own spiritual advisor.

If one were worried at the time of taking a vow, is such a vow really binding?

If one were so worried and so disquieted in mind that the real import of the obligation which a vow imposes was not realized then the vow would not be binding, but if one were worried to some extent about the gravity of the step and about the affairs at home, and if he or she had the real intention of promising such things to God, then that vow is binding and one receives the reward of the making of such promises to Almighty God.

Is it required that a ring be used when the couple join hands in a Catholic marriage? We have heard much dispute on the matter and would like to have definite information about it.

The essence or the necessary condition of marriage as to its validity is the consent of the parties. This consent must be expressed outwardly in sensible signs. This outward expression of the mutual consent is necessary in order that the consent of both parties be made known to the witnesses of the marriage ceremony itself. This consent may be made known through any suitable signs in word, writing, gesture, or even a nod of the head. Since this is true one can readily see that the use of the ring and joining of the hands would not be absolutely necessary in order that a marriage be valid. In the Roman Ritual, we find that certain prayers are prescribed for the blessing of the ring. The Rubrics contained in this self-same Ritual direct that the man and woman join their right hands while they pledge their troth to each other. Since the rules of the Church require the joining of the hands and the placing of the ring, these ceremonies are observed in a Catholic marriage ceremony.

M. A. B.—Sisters of the III Order of St. Francis labor among the lepers at Molokai. The Sisters of St. Paul labor at Calicut.

Alexis C.—The difference in age is not so great as to make any serious obstacle to marriage.

A. H. C.—You need do nothing more than to show by a devout life that you are very sorry for the past.

T. A. R.—Not if there be no evil intention.

Reader of Visitor—Not to our knowledge.

Eather—Have him take instructions and he can receive both Sacraments on the same day.

A Doubtful Stenographer—It is very wrong for one to affirm with an oath, what is untrue.

M. A. R.—No.

E. S. D.—The act was sinful.

M. C. C.—Send the change where it rightfully belongs.

Anxious X. Y. Z.—The marriage could take place only with a dispensation from the Bishop of the Diocese.

B. M.—Yes if it is possible.

- Send to the undersigned the Oil Painting (s) checked below, 28x34, framed:
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OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, L.L.D., Editor
Rev. R. E. Kelly, Associate Editor

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HUNTINGTON, INDIANA, MARCH 24, 1918.



Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have so many years entirely devoted yourself: the first is the attack Catholics more closely to us, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Redeemer of happy memory, Jesus Christ, and also from other persons of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit. Why, therefore, do the praises you have already received should not also be added to your commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.

BENEDICT XV, Pope.

Apostolic Delegation, 1911 Baltimore St., Washington, D. C., April 27, 1918.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Christ, Xto.

JOHN BOZZANO, Archbishop of Melitana, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 23, 1918.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,

JOHN J. ALERDING, Bishop of Fort Wayne, Indiana.

You, who have not been keeping Lent according to the spirit and letter of the law, should make up for lost time, and observe Holy Week "in weeping and fasting and mourning."

Do not postpone your Easter duty until after Easter. If you did not begin Lent with a good confession, at least close it with one. Why not go to confession on Wednesday of this week, and receive Holy Communion on Holy Thursday, the day on which the Institution of the Blessed Sacrament is commemorated? Would that Christ's words to the twelve Apostles on the first Holy Thursday were not applicable to any parish as a whole, "You are clean, but not all!" Would that Holy Thursday were really a Love Feast between all parishioners and their Divine Savior before the day commemorating His cruel death is observed! The movement begun in San Francisco to close all stores and business houses between the hours of 12 noon, and 3 p. m., has spread to other places. If merchants in your town do not suspend business, you, at least, should not do any shopping during these hours. If it will not be possible for you to spend this time in church, apply yourself to the reading of some good book at home, or read the account of the Passion of Christ meditatively.

Has a Literature Committee been started as yet in your parish? We are sure that your pastor would be more than pleased if you volunteered to associate yourself with a few others and form such a Committee. Your work would be to solicit subscriptions to a Catholic paper from those people who as yet have not formed the habit of reading Catholic literature; to order a Book Rack for your church, and keep it stocked with pamphlets on timely topics; to secure from us "ad copy" to run in your local papers for the enlightenment of non-Catholics.

We close our Circulation Campaign this week. Hence, if you have done nothing to help it along, the spirit of Holy Week should prompt you to do something at this eleventh hour. Associate a couple of zealous people with yourself, secure from your pastor the names of people in the parish who would be brought closer to the Church if a Catholic paper entered their homes every week, and, if you cannot get them to give fifty cents for a subscription to O. S. V., collect a little fund from people who would cheerfully contribute to this work of zeal. If the people of your parish are already 100 per cent subscribers, then you can send a little self-denial money to us, to pay for the subscriptions for careless Catholics elsewhere. Frequent calls are made on us by priests in missionary districts for subscriptions to the paper, which they themselves are not able to pay for.

It should be unnecessary to remind you that some of your Lenten savings should be contributed to the collection basket of your parish church next Sunday—Easter.

In pre-Christian times the palm was regarded as a symbol of victory. It was adopted by the early Christians, and became a symbol of the victory of the faithful over the enemies of the soul. The palm, says Origen (In Joan XXXI), is the symbol of victory in that war waged by the spirit against the flesh. In this sense it was especially applicable to martyrs, the victors par excellence over the spiritual foes of mankind; hence the frequent occurrence in the Acts of the Martyrs of such expressions as "he received the palm of martyrdom."

All of our readers should start a garden in their back yard or other available vacant property. Be a town or city farmer. If you will write to the "War Food Garden Commission", Maryland Bldg., Washington, D. C., you will receive, free of charge, a 32-page "War Garden Primer", as well as other literature.

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Catholic Organizations

By Edw. F. Garesche, S. J., Editor "The Queen's Work," St. Louis, Mo.

A SUGGESTION REPEATED.

A devoted Catholic mother whose sons are all serving in the colors, has asked us to repeat here a suggestion made some time ago in the columns of The Queen's Work and from which she herself has found much consolation. The suggestion then is this: Say the beads at home, all together, for the absent ones, at some convenient hour when they, far off at the front in France, may join in spirit in the prayers and recite the beads, too, at the same moments when their loved ones at home are praying for them. It is, of course, some six hours later in France than it is here, since France is that much farther east than here. Hence when it is, let us say, one o'clock in the afternoon here, it is seven there. It would be quite convenient in many families for the mother and her daughters to say the beads together after the noon meal, and at that very time it is evening in France and the soldiers have a bit of time to themselves which would be sweetened for them by the thought that they were being prayed for at home and could unite their prayers with those of mother and sisters by saying the beads themselves. And even those of us who work down-town may easily find out some convenient church and spend the few minutes required for saying five decades of the beads before they go to work again. Thus they can join in the prayers of those at home and those in France. The holy season which is meant as a season of special prayer, would be an excellent time to begin, and in your next letter to the boy in France you may tell him to join every night in the prayers that will then be being said for him after noon hour at home. It is hoped that many of our Catholic families will adopt this holy practice of saying the beads each day for their absent sons, and that once accustomed to saying the beads in common they may continue them even after the war—in thanksgiving for those who come safely home and for the repose of the souls of those who fall for their native land.

Churchgoer and Dontbeliever Engage in Friendly Discussion

(Continued from Page One)

MR. CHURCHGOER: "But that is precisely what I do not say! The absurdity of making God the cause of the violation of His own law is very evident. But it is an entirely different proposition to maintain, as I do, that God may permit the transgression of His commands, or moral evil."

MR. DONTBELIEVER: "Such a permission merely supposes that God has created man with free will and that God does not always prevent the abuse of the resultant liberty."

MR. SCOFFER: "Of course, I always considered free-will a double-edged weapon. If you look upon sin, as you do, as the abuse of that weapon, you need no longer say that God is the cause of that sin."

MR. CHURCHGOER: "St. Thomas Aquinas puts it in these words: 'God, as universal moving agent, moves the will of man to what is its universal object, viz: good; and without this notion or tendency man could not act. But it is man himself that determines or directs his will to embrace this or that particular object, which may be a real or only an apparent good.'"

MR. DONTBELIEVER: "I believe I grasp the meaning of those words. Thus a sailing vessel is impelled by the force of the wind, but it is the pilot that directs it to this or that harbor. He, and not the wind, would get the blame were the vessel to strike a rock."

MR. SCOFFER: "But if God is so good and possesses an inexhaustible supply of graces, why does He not shower on all such powerful and impelling helps that all will be saved? Why permit souls to be lost?"

MR. CHURCHGOER: "Perhaps His reason is similar to that of an earthly ruler who, in time of famine, sets an abundance of wholesome food before his people, but declines to make special provision for those proud few who refuse his substantial dishes and insist they must be given wine and delicacies."

MR. DONTBELIEVER: "I am sure we should all approve such a ruler's action. He should let the arrogant starve."

MR. CHURCHGOER: "Well, so God gives all sufficient grace for salvation; each individual soul has itself to blame if, like the pilot, it meets a mishap through rashness or carelessness."

MR. SCOFFER: "True, for he has liberty: 'Withal as large a charter as the wind, to blow on whom he please.'"

MR. DONTBELIEVER: "On this subject our remark of several evenings ago is not amiss. It is a matter of good reason to consider these different objections as really unimportant, once the principles which they oppose have been firmly established."

MR. SCOFFER: "Well, there is another difficulty that cannot be thrown aside offhand. What right had God to create me at all? Had He asked me—and this matter of my existence surely concerns me—I should have answered: I had rather not exist than let existence wither into eternal unhappiness."

MR. CHURCHGOER: "But you must admit, existence is in itself an inestimable blessing. If you let your life decay into eternal misery, you are untangling its threads into a knot, instead of weaving them into a thing of beauty. God created you for eternal salvation; He wants you to be saved."

MR. DONTBELIEVER: "Furthermore, I am so dense I cannot see how God could ask you a question before your life began."

MR. CHURCHGOER: "Permit me to sum up the fact that Divine Providence is the supreme consolation of life in these words of Whittier: 'I know not where His islands lift their fringed palms in air; I only know I cannot drift beyond His loving care.'"

(To be continued)

Readers Speak to Readers

St. Louis, Mo., Feb. 17, 1918.

Rev. Fr. Noll, L.L.D., Editor.

Rev. and dear Father:

I am acting on your good suggestion in today's issue of Our Sunday Visitor in sending to you my name. I wish to say that my conversion dates from Jan. 18, 1891. It would be too long a story to attempt in this letter to tell you much of what led me to knock at the door of the Catholic Church—that is, The Church. At that time I belonged to one Protestant denomination and had belonged to another—also to two of the forbidden societies. I was one who had not been blessed by having Catholic parents. I had not even a cousin of the remotest degree, that I could say was a Catholic. I was 37 years of age before I had the honor to become acquainted with a Catholic priest, or to enter a Catholic chapel; or to read a Catholic Catechism.

I had read many books of various kinds and descriptions. I found no solid ground for the religion of any Protestant denomination, no certitude; no authority for this or that; nobody seemed to be able to determine anything about his religion for sure, further than place his own construction upon whatever he found in his Bible. This tended to destroy in me all the value of the Book; preachers preached hell, or no hell; and the entire scheme of Protestantism was without any but a sandy base to rest on; agnostics and infidels I found to have much in common with Protestants; and so I had almost despaired of finding the radical difference between them. When on the occasion of considering where my children would be best preserved in virtue—what school to send them to—I went one morning to a convent of the town

where I lived and having arranged for them to attend the school, talking with one of the nuns, she asked me if she should teach the Catechism. I gave my consent. So when we returned home in the afternoon the first day they attended school, I proceeded to examine for the first time in my life a Catholic Catechism. Afterwards I made the acquaintance of the parish priest, and about a year thereafter was received into the Church.

The inclosed lines which I wrote a year or so ago, will indicate, after these years in the Church, something of my sentiments.

With much esteem and highest regard, I am, Sincerely yours,

BENJAMIN R. BREWER,

Attorney at Law.

P. S.: Probably this poem of mine would interest you:

THE MYSTIC RIVERS.

Adown this valley of death

Two life-giving rivers flow;

One the life-giving river of life,

The other the life-giving river of love.

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ST. MARY'S MISSION HOUSE at Tarry 121, across not only students for the primary school, but also candidates for the Lay Brothers.

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Address: THE NOVICE MASTER, TARRY, ILL.

One whose waters are crimson,
And one is crystal clear.
Oh! if these streams went dry this day
How dreary our life would be,
For, they bring us the ships
With the heavenly-lading,
Good things for you and me.
O! we the chosen children of God!
We Catholics, no other creatures
Beneath the sun so favored as we
None but the Saints in heaven!
And so it will ever be
For the rivers of life flow
On and on into the eternal sea!
O! how happy our hearts should be
We, of the One True Faith.
No worlplings share with us,
None who scoff the Church,
Or her priests calumniate;
For, these and for those, who
The Saints disdain—God has fashioned
eternal pain.
This valley is strewn with death,
By them, and such as they;
And everywhere around them is decay.
While life, and beauty, ever spring
And flowers fragrant grow,
For all, for whom the Mystic
Waters flow, for
Them; there is no death.
Theirs is endless life, and loveliness.
—Benj. R. Brewer, St. Louis, Mo.

Lebanon, Ind., Feb. 9, 1918.

Dear Father Noll:

I am more than interested in your campaign and assure you we shall do our best in our own little town. Might I make the suggestion that Holy Week be made a banner week for your big drive, and one of the big things—Visitor readers could do in that week would be to advertise Our Sunday Visitor in their local papers. Each parish or community would easily be able to carry an "ad" in their local paper for that week. I am sure the results would be far-reaching.

Sincerely in Xto,

D. LEO FAUROT.

Kenton, Ohio, Feb. 21, 1918.

Rev. dear Father Noll:

Please pardon a suggestion from a humble Sister of Charity. As it is now evident that peace cannot come except a by-product of victory, would it not be very pleasing to our Lord if all the Catholic children of our nation received Holy Communion on some certain day, in honor of the Sacred Childhood, for Victory and God's blessing on our Army and Navy in the struggle for justice and freedom? We all know that many graces and blessings have been given on account of the early Communion of the little ones. I am sure their pure, innocent hearts will not plead in vain to Him Who said: "Let the little ones come to Me." I am confident that this suggestion will find a responsive echo in the hearts of all who love our country and her interests.

Sincerely in Xto,

SISTER FIDELIS.

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